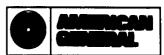
STATE OF INDIANA LAKE COUNTY FILED FCR RECORD

98026900

98 APR 16 PH 12: 18

MODELS W. C.T. C.



| RELI   | EASE OF MORTGAGE                |  |
|--|---------------------------------|--|
| This certifies, that a certain mortgage  |                                 |  |
| or und only or animal and animal and animal and animal ani | Inty of LAKE                    | State of IN to   |
| AMERICAN GENERAL F<br>6701 BROADWAY MERR   |                                 |  |
| MERRILLVILLE, IN 4   | 6410                            |  |
| County, LAKE ON JULY 2,  | 93 , securing the pr            | incipal sum, of \$10,000.0   |
| and duly recorded in Mortgage Book 9304  | is the broberty of              |  |
| County,INDIANA has been fu   | illy paid and satisfied, and sa | me is hereby released  |
| IN WITNESS WHEREOF, the Undersign  | gned has hereunto set its       | hand by its properly   |
| authorized offices this 14TH day of APRIL  | 1998/                           |  |
| AMER   | ICAN GENERAL FINANCE, INC.      |  |
| By_  | Mary Jagon                      |  |
|  | Branch Manager                  | and Attorney-in-Fact   |
| STATE OF INDIANA   | SS:                             |  |
| COUNTY OF LAKE   | 33.                             |  |
| The undersigned, a Notary Public,  | in and for the State and        | County aforesaid, does   |
| hereby certify that the foregoing Releas   | e was this day produced to      | me in said County and  |
| State and acknowledged by DANA HOPKINS   |                                 | Branch Manager and   |
| Attorney-in-Fact, of said AMERICAN GENERA  |                                 | , to be the act  |
| and deed of AMERICAN GENERAL FINANCE,  |                                 | and the act and deed of  |
| DANA HOPKINS   | Branch Manager and Attorne      | y-in-Fact  |
| IN WITNESS WHEREOF, I have here  | into set my hand and seal thi   | 8 14TH day of APRIL  |
| 1998.  | y Commission expires: q3-       |  |
|  | KUNDINITA                       | Carlera 5  |
| Ì  | Notary Public, LAKE             | The state of the s |
|  | State of Indiana                | County,  |
| This instrument was prepared by  |                                 | ********   |
| JILL SUSAK   | ( ) ( ) . ~ V                   |  |

070-00173 (10-27-97) UN2531

974033-03

Hold for: INDIANA TITLE NETWORK COMPANY 325 NORTH MAIN **CROWN POINT, IN 46307** 

0 10x,